TWO SPEECHES OF THE RIGHT HONOVRABLE *WILLIAM*, Lord Vicount SAY and SEALE, Mr. of his Majesties Court of Wards and Liveries, and one of his Majesties most Honourable Privy Councell, spoken in Parliament.

The first upon the Bill against Bishops power in civill affaires and Courts of Iudicature.

The other a Declaration of himselfe touching the Liturgie.

41

LONDON,
Printed for *Thomas Vnderhill*. 1641.

A Speech of the Right Honourable WILLIAM, Lord Vicount *Say* and *Seale*, one of his Majesties most Honourable privie Councell, spoken in Parliament upon the Bill against the Bishops.

MY LORDS,

I Shall not need to begin as high as *Adam* in answer to what hath beene drawne downe from thence by a Bishop concerning this question, for that which is pertinent to it will onely be what concernes Bishops as they are ministers of the Gospell, what was before (being of another nature) can give no rule to this. The question that will lye before your Lordships in passing of this bill is not whether Episcopacie (I meane this Hierarchicall Episcopacy which the world now holds forth to us) shall be taken away Roote and branch, but whether those exuberant and superfluous branches, which draw away the sap from the tree, and divert it from the right and proper use whereby it becomes unfruitfull, shall be cut off, as they use to pluck up suckers from the Roote. The question will be no more but this, whether Bishops shall be reduced to what they

The Bishop of *Lincolne*.

were in their first advancement over the presbyters (which although it were but a humane device for the Remedie of Scisme, yet were they in those times least offensive) or continue still with the addition of such things, as their owne ambition, and the ignorance and superstition of succeeding times did adde thereunto, and which are now continued for severall politicke ends, things heterogeneall and inconsistent with their calling and function, as they are ministers of the Gospell, and thereupon such, as ever have beene, and ever will be, hurtfull to themselves, and make them hurtfull to others, in the times and places where they are continued. And these things alone this bill takes away, that is their offices and places in Courts of Iudicature, and their imployments by Obligation of office in civill affaires: I shall insist upon this, to shew first how these things hurt themselves, and secondly, how they have made, and ever will make them hurtfull to others; They themselves are hurt thereby in their consciences, and in their credits; In their consciences, by seeking or admitting things which are inconsistent with that function and office which God hath set them apart unto. They are separated unto a speciall worke, and men must take heed how they mis-imploy things dedicated and set apart to the service of God; They are called to preach the Gospell, and set apart to the worke of the ministery, and the Apostle saith, who is sufficient for these things, shewing that this requireth the whole man, and all is too little, therefore for them to seeke, or take other offices which shall require and tye them to imploy their time and studies in the affaires of this world, will draw a guilt upon them, as being inconsistent with that which God doth call them and set them apart unto. In this respect our Saviour hath expresly prohibited it, telling his Apostles that they should not Lord it over their Brethren, nor exercise Jurisdiction over them, as was used in civill governments among the Heathen: They were called gracious Lords, and exercised Jurisdiction as Lords over

others

others, and ſure they might lawfully doe ſo: but to the Miniſters of the Goſpell our Saviour gives this Rule, it ſhall not be ſo done by you; If ye ſtrive for greatneſſe, he ſhall be the greateſt that is the greateſt ſervant to the reſt; therefore in another place he ſaith, He that putteth his hand to the Plow and looketh backe to the things of this world is not fit for the kingdome of God, that is the preaching of the Goſpell, as it is uſually called. To be thus withdrawne by intangling themſelves with the affaires of this life by the neceſſity and duty of an Office received from men, from the diſcharge of that Office which God hath called them unto, brings a woe upon them; Woe unto me, ſaith the Apoſtle, if I preach not the Goſpel, what doth he meane? If I preach not once a quarter, or once a yeare in the Kings Chappell? No, he himſelfe interpreteth it; Preach the Word, be inſtant, in ſeaſon and out of ſeaſon, rebuke, exhort, or inſtruct, with all long ſuffering and doctrine: he that hath an office, muſt attend upon his office, eſpecially this of the miniſtery. The practice of the Apoſtles is anſwerable to the direction, and doctrine of our Saviour. There never was, nor will be, men of ſo great abilities and gifts as they were indued withall, yet they thought it ſo inconſiſtent with their Callings to take places of Iudicature in civill matters, and ſecular affaires and imployments upon them, that they would not admit of the care and diſtraction that a buſineſſe farre more agreeable to their Callings, then theſe, would caſt upon them, and they give the reaſon of it, in the ſixth of the *Acts*. It is not reaſon that we ſhould leave the word of God and ſerve Tables. And againe, when they had appointed them to chooſe men fit for that buſineſſe, they inſtitute an office rather for taking care of the poore, then they by it would be diſtracted from the principall worke of their Calling, and then ſhew how they ought to imploy themſelues; But we (ſaid they) will give our ſelves continually to prayer, and to the miniſtry of the Word;

Did the Apoſtles, men of extraordinary gifts, thinke it unreaſonable for them to be hindred from giving themſelves continually to preaching the Word and prayer, by taking care for the tables of the poore Widowes, and can the Biſhops now thinke it reaſonable or lawfull for them to contend for ſitting at Councell Tables to governe States, to turne States-men in ſtead of Church-men, to ſit in the higheſt Courts of Iudicature, and to bee imployed in making lawes for civill polities and government? If they ſhall bee thought fit to ſit in ſuch places, and will undertake ſuch imployments, they muſt not ſit there as ignorant men, but muſt be knowing men in buſineſſes of State, and underſtand the Rules and Lawes of government, and thereby both their time and ſtudies muſt be neceſſarily diverted from that which God hath called them unto; And this ſure is much more unlawfull for them to admit of, then that which the Apoſtles rejected as a diſtraction unreaſonable for them to bee interrupted by. The doctrine of the Apoſtles is agreeable to their practice herein, for *Paul* when hee inſtructeth *Timothy* for the worke of the miniſtery preſſeth this argument from the example of a good ſouldier, no man that warreth intangleth himſelfe with the affaires of the world: So that I conclude, That which by the commandement of our Saviour, by the practice and doctrine of the Apoſtles, and I may adde by the Canons of ancient Councels, grounded thereupon, is prohibited to the Miniſters of the Goſpell, and ſhewed to be ſuch a diſtraction unto them from their Callings and function, as will bring a woe upon them, and is not reaſonable for them to admit of; If they ſhall notwithſtanding intangle themſelves withall, and enter into, it will bring a guilt upon their ſoules, and hurt them in reſpect of their conſciences.

In the next place it doth blemiſh them, and ſtrike them

them in their credit, ſo farre from truth is that poſition which they deſire to poſſeſſe the world withall, that unleſſe they may have theſe outward trappings of worldly pompe added to the miniſtry, that Calling will grow into contempt, and bee deſpiſed. The truth is, theſe things caſt contempt upon them in the eyes of men. They gaine them cappe and courteſie, but they have caſt them out of the conſciences of men; and the reaſon is this, every thing is eſteemed as it is eminent in its owne proper excellencie; the eye in ſeeing, not in hearing; the eare in hearing, not in ſpeaking; The one would bee rather monſtrous then comely, the other is ever acceptable being proper; ſo is it with them, their proper excellency is ſpirituall, the denyall of the world with the pompe and preferments, and imployments thereof, this they ſhould teach and practiſe, but when they contrary hereunto ſeeke after a worldly excellency like the great men of the world, and to rule and dominere as they doe contrary to our Saviours precept, *Vos autem non ſic*, but it ſhall not bee ſo amongſt you, in ſtead of honour and eſteeme, they have brought upon themſelves in the hearts of the people that contempt and *odium* which they now lye under, and that juſtly and neceſſarily, becauſe the world ſeeth that they preferre a worldly excellency, and runne after it, and contend for it, before their owne, which being ſpirituall is farre more excellent, and which being proper to the Miniſtrie is that alone which will put a value and eſteeme upon them that are of that Calling. As theſe things hurt themſelves in their conſciences and credit, ſo have they, and, if they bee continued, ſtill will make them hurtfull to others; The reaſon is, becauſe they breake out of their owne orbe, and move irregularly, there is a curſe upon their leaving of their owne place. The heavenly bodies while they keepe within their owne ſpheres give light and comfort to the world,

But

But if they ſhould breake out, and fall from their regular and proper motions, they would ſet the world on fire: ſo have theſe done while they kept themſelves to the worke of their miniſtery alone, and gave themſelves to prayer, and the miniſtry of the Word, according to the example of the Apoſtles, the world received the greateſt benefits by them, they were the light, and life thereof; But when their ambition caſt them downe like ſtarres from heaven to earth, and they did grow once to be advanced above their brethren, I doe appeale to all who have beene verſed in the ancient Eccleſiaſticall ſtories, or moderne Hiſtories, whether they have not beene the common incendiaries of the Chriſtian world, never ceaſing from contention one with another about the precedency of their Sees, and Churches, Excommunicating one another, drawing Princes to bee parties with them, and thereby caſting them into bloody warres. Their ambition, and intermedling with ſecular affaires and State buſineſſe, hath beene the cauſe of ſhedding more Chriſtian blood then any thing elſe in the Chriſtian world, and this no man can deny that is verſed in Hiſtory; But we need not goe out of our owne Kingdome for examples of their inſolency and cruelty; when they had a dependancy upon the Pope, and any footing thereby out of the Land, there were never any that carryed themſelves with ſo much ſcorne and inſolencie towards the Princes of this Kingdome, as they have done.

Lincolne. Two of them the Biſhop that laſt ſpake hath named, but inſtances of many more may bee given whereof there would bee no end. Although the Pope bee caſt off, yet now there is another inconvenience no leſſe prejudiciall to the Kingdome by their ſitting in this Houſe, and that is, they have ſuch an abſolute dependancy upon the King, that they ſit not here as freemen. That which is requiſite to freedome, is to be void of hopes and feares; Hee that can lay downe theſe is a free-man, and will be ſo in

this

this house; But for the Bishops as the case stands with them, it is not likely they will lay aside their hopes, greater Bishopricks being still in expectancy: and for their feares they cannot lay them downe, since their places and seats in Parliament are not invested in them by blood, and so hereditary, but by annexation of a Barony to their office, and depending upon that office, so that they may be deprived of their office, and thereby of their places, at the Kings pleasure, they doe not so much as sit here *dum bene se gesserint*, as the Judges now by your Lordships petition to the King have their places granted them, but at will and pleasure, and therefore as they were all excluded by *Edw.* the first as long as hee pleased, and Lawes made *excluso Clero*, so may they be by any King at his pleasure in like manner, they must needs therefore bee in an absolute dependencie upon the Crowne, and thereby at devotion for their votes, which how prejudiciall it hath beene, and will be, to this house I need not say.

I have now shewed your Lordships how hurtfull to themselves and others these things which the bill would take away have beene, I will onely answer some Objections which I have met withall, and then crave your pardon for troubling you so long.

Object. 1. It will be said that they have beene very antient.

2. That they are established by law.

3. That it may be an infringement to the priviledges of the House of Peeres, for the house of Commons to send up a Bill to take away some of their members.

To these three objections the answer will be easie.

1. To the first, Antiquity is no good plea, for that which is by experience found to be hurtfull, the longer it hath done hurt the more cause there is now to remove it, that it may doe no more, besides other irregularities are as antient which have beene thought fit to bee

redreſſed, and this is not ſo antient, but that it may truly be ſaid, *Non fuit ſic ab initio.*

2. For being eſtabliſhed by Law, the law-makers have the ſame power, and the ſame charge, to alter old lawes inconvenient, as to make new that are neceſſary.

3. For priviledge of the Houſe it can be no breach of it, for either eſtate may propoſe to other by way of bill what they conceive to bee for publicke good, and they have power reſpectively of accepting or refuſing.

There are two other Objections which may ſeeme to have more force, but they will receive ſatisfactory anſwers.

The one is, that if they may remove Biſhops, they may aſwell next time remove Barons and Earles: for anſwer.

The Reaſon is not the ſame, the one ſitting by an Honour inveſted in their blood, and hereditary, which though it be in the King to grant alone, yet being once granted he cannot take away; the other ſitting by a Barony depending upon an Office which may bee taken away, for if they be deprived of their office they ſit not.

2. Their ſitting is not ſo eſſentiall, for Lawes have beene, and may be made, they being all excluded, but it can never be ſhewed, that ever there were Lawes made by the King, and them, the Lords and Earles excluded.

Object. The other objection is this, that this Bill alters the foundation of this houſe, and innovations which ſhake foundations are dangerous.

Anſw. I anſwer firſt, that if there ſhould bee an error in the foundation, when it ſhall be found, and the maſter builders be met together, they may, nay, they ought rather to amend it, then to ſuffer it to runne on ſtill, to the prejudice and danger of the whole ſtructure.

2. Secondly, I ſay this is not fundamentall to this Houſe,

House, for it hath stood without them, and done all that appertaines to the power thereof without them, yea, they being wholly excluded, and that which hath beene done for a time at the Kings pleasure may be done with as little danger for a longer time, and when it appearcs to be fit and for publick good, not onely may, but ought to be done altogether by the supreme Power.

FINIS.

A Speech of the Right Honourable WILLIAM, Lord Vicount *Say* and *Seale*, one of his Majesties most Honourable privie Councell, spoken in Parliament, touching the *Liturgie*.

MY LORDS,

Have waited to find you free from greater businesses, that I might crave leave to speake of something that concernes my selfe; And this I have the more desired since my Lord of *Canterburies* last speech, who expressing his troubles, and bewailing the miserie of his condition, and of the condition of the Church of *England*, (for he would needs joyne them together, which I thinke he may as the cause and effect, for the miseries of the Church have certainly risen from him) hee insisted much upon this, That these troubles had befallen him through the malice of two parties, the Papists, and the Sectaries, and by those he said the Church was greatly afflicted. How farre this man will extend this word Sectarie, and whom hee will comprehend under it, I know not, but I have some cause to feare that I may lye under

under ſome miſapprehenſions in reſpect of matters of this nature, which how farre it concerneth him your Lordſhips will perceive by what I ſhall ſay. My Lord of *Canterbury* a man of meane birth, bred up in a Colledge, (and that two frequently falls out to be in a faction,) whoſe narrow comprehenſions extended it ſelfe no farther then to carry on a ſide in the Colledge, or canvas for a Proctors place in the Univerſitie, being ſuddenly advanced to higheſt places of government in Church and State, had not his heart inlarged, by the inlargement of his fortune, but ſtill the maintaining of his partie was that which filled all his thoughts, which he proſecuted with ſo much violence and inconſiderateneſſe, that he had not an eye to ſee the conſequences thereof to the Church and State, untill he had brought both into thoſe diſtractions, danger and diſhonour, which we now find our ſelves incompaſſed withall; Yet to magnifie his moderation, preſently after the breaking of the laſt Parliament he told a Lord who ſitteth now in my ſight, that if he had beene a violent man, he wanted no occaſion to ſhew it, for hee obſerved that my Lord *Say* never came to prayers, and added, that I was in his knowledge as great a Separatiſt as any was in *England*. My Lords, how farre hee hath ſpit this venome of his againſt me, I am not certaine; But I may well feare where it might doe me greateſt prejudice; I ſhall therefore intreat your Lordſhips favours and patience, that I may give you in theſe things which ſo neerely concerne me a true account of my ſelfe, which I ſhall doe with ingenuity and clearenеſſe, and ſo as that if I ſatisfie not all men, yet I hope I ſhall make it appeare I am not ſuch a one as this waſpiſh man was willing to make the world beleeve.

For the firſt of theſe that he chargeth upon me, it may be he was willing to have it thought that I would not joyne in prayer with your Lordſhips, but refuſed ſuch a communion, which is altogether falſe, for I ſhould moſt willingly

willingly joyne in prayer with you. And further I will adde, that I doe not thinke but ſome ſet formes of prayer, by ſome men, in ſome caſes, may be lawfully uſed; But this is that which I am not ſatisfied in, that a certaine number of men ſhould uſurpe an authority unto themſelves to frame certaine prayers and formes of divine Service, and when that is done, under the name of the Church to injoyne them upon all perſons, in all times, and upon all occaſions to be uſed and none other: and upon this ground (which makes it the worſe) becauſe theſe come from the publike ſpirit of the Church (when the Biſhop or his Chaplaine ſhall frame them) and others proceed from the private ſpirit of this or that particular man.

This injunction is an uſurpation of power over the Churches of Chriſt, and over the gifts and graces which Chriſt hath given unto men: which the Apoſtles never exerciſed nor would aſſume, and yet they might much better have done it, and the ſame reaſons might then have beene alledged for it, that are now; This turnes ſuch formes in ſtead of being directions into ſuperſtition.

This ſets aſide the gifts and graces which Chriſt hath given, and thruſts out the exerciſe of them, to ſubſtitute in their places, and introduce a device of man. This injunction of ſuch formes upon all men; turnes that, which in the beginning neceſſity brought in for the helpe of inſufficiency: to be now the continuance and maintenance of inſufficiencie, and a barre to the exerciſe of able and ſufficient gifts and graces. As if becauſe ſome men had need to make uſe of Crutches, all men ſhould bee prohibited the uſe of their legges, and injoyned to take up ſuch crutches as have beene prepared for thoſe who had no legs. This I confeſſe I am not ſatisfied in, yet I will further ſay thus much, here are with your Lordſhips ſome Biſhops, men of great parts, able to offer up this worſhip

worſhip unto God, in the uſe of thoſe gifts which God hath endowed them with: and certainly they ought to ſerve him with the beſt of their abilities which they have received. Let them make uſe of their owne gifts, nay let them but profeſſe that they accompt not themſelves bound to uſe formes; nor to this forme they uſe, more then any other, but that it is free to them to conceive prayer, or to helpe themſelves by the uſe of any other forme they pleaſe aſwell as this preſcribed. And let them practiſe the ſame indifferently, that ſo it may be manifeſt the fault reſts in the perſon and not in the Service: in the negligence of him that may offer better if he will, not in the Injunction of that which is offered. And I will not refuſe to come to prayer, for I take the ſinne then to bee perſonall, and to reſide in the perſon officiating onely. I know not whether I expreſſe my ſelfe clearely to be underſtood in this or not, and it may ſeeme to be a nice ſcrupuloſity, give me leave therefore to indeavour to cleare it by an inſtance or two. In the time of the Law, when God appointed himſelfe to be worſhipped by offerings, and ſacrifices, the ſhadowes and types of thoſe truths which were to come: If a poore man that had not ability to bring a Bullock, or a Ramme, or a Lamb, had brought a paire of Turtle Doves, or two young Pigeons, it would have beene in him an acceptable ſervice. But if a man of ability who had heards and flocks, ſhould out of negligence or covetouſneſſe, have ſpared the coſt of a Bullocke or a Ramme, and brought young Pigeons, his ſervice would have beene rejected, and himſelfe puniſhed: how much more would the ſervice have beene abomination, if men ſhould have taken authority to have injoyned all to bring no other but Turtles or young Pigeons, becauſe ſome were not able to doe more? In one caſe there might be a tollerable and lawfull uſe of that, which otherwiſe uſed (eſpecially if generally injoyned) would have beene moſt unlawfull; God will be

worſhip-

worshipped with the fatte and the best of the inwards, the best of mens gifts and abilities, which he that worshipps, or officiates in worshipping, is to doe at his owne perill; And if it be left free unto him, the worship may be lawfull to him that joyneth with him therein in it selfe, though performed in a negligent, and so in a sintull manner by the Minister, but if that manner bee injoyned, the Service it selfe is to be refused.

Now in the time of the Gospell God hath appointed the foolishnesse of preaching (for so the world accompts it) to be the meanes whereby he will save those that beleeve; I conceive where there are no gifts inabling men to preach, there might bee a lawfull and profitable use of reading of printed Sermons and Homilies, and in such case they might very lawfully be heard; But if some men upon pretence to prevent extravagant preaching, should take upon them to set forth a booke of publike or common Sermons fit for all times and occasions, and should injoyne Ministers to conforme to those, and use no other preaching at all, but the reading of these common Sermons or Homilies so devised for publike worship, this would make it utterly unlawfull, and to be professed against, as that which were the bringing in of a humane device and injunction in the place, and in stead of Gods ordinance, to the exclusion thereof, as the Pharises, to establish traditions of their owne, made void the commandements of God; let it bee considered what difference there can be found betweene these, but onely this, Use and Custome hath enured us to that of Prayer, not so in this of Preaching, and therefore the evill of it would easily appeare unto us if so injoyned.

My Lords, let me presume upon your patience so farre further, as to give me leave to speake to the other imputation laid upon me, that I am a Separatist, and the greatest in *England*; and first I shall say of this word *Separatist*, as that learned man Mr. *Hales* of *Eaton*, saith in a little

little Manuscript of his which I have seene.

That where it may be rightly fixed and deservedly charged, it is certainly a great offence; But in common use now amongst us it is no other then a Theologicall scar-crow, wherewith the potent and prevalent party useth to fright and enforce those who are not of their opinions to subscribe to their dictates, without daring to question them, or bring them to any rule or examination either of Scripture or reason. And he observeth that this was too usuall, even in ancient times as well as now.

Secondly, I say that there is a twofold separation; one from the Universall or Catholike Church, which can no otherwise be made but by denying the faith, (for Faith and Love are the Requisites unto that communion) the other is a separation from this or that particular Church or congregation, and that not in respect of difference with them in matter of faith or love, but in dislike onely of such corruptions in their externall worships and Liturgies as they doe admit of, and would injoyne upon others. This is a separation not from their persons as they are Christians, but from their corruptions in matter of worship as they are therewith defiled; And this separation every man that will keepe himselfe pure from other mens sins, and not sin against his own conscience, must make. And I will ingenuously confesse, that there are many things in many Churches or Congregations in *England*, practised, and injoyned upon all to be practised and suffered, which I cannot practise, nor admit of, except I should sin against the light of my conscience, untill I may out of the word of God be convinced of the lawfulnesse of them which hitherto I could never see sufficient ground for; But my Lords, this is so farre from making me the greatest separatist in *England*, that it cannot argue me to be any at all; for my Lords, the Bishops doe know that those whom they usually apply this terme unto are the Brownists (as they call them by another name) and they know their

 tenents.

tenents. The truth is, they differ with us in no fundamentall point of doctrine or saving truth, as I know.

Their failing is in this, they hold that there is no true Church in *England*, no true Ministry, no true worship, which depend the one upon the other, they say all is Antichristian: here is their errour, they distinguish not betweene the *bene esse* or puritie of a true Church, and the *esse* or true being of it, though with many defects and grosse corruptions, But conclude that because such things are wanting, which are indeed necessary to the well being of a true Church, and to be desired, therefore there is none at all in being. I hold no such opinion, but doe beleeve to the contrary, That there are in *England* many true Churches, and a true Ministrie which I doe heare, and with which Churches I could joyne in communion were those yokes of bondage which are laid upon them taken off, and those corruptions removed which they doe (contrary as I thinke to their dutie) yeeld unto and admit of, and this I am sure no separatist in *England* holdeth that deserveth that name. Therefore I hope your Lordships will in that respect let me stand right in your opinions. I shall now end with two requests.

The one that your Lordships will please to pardon me for troubling you with so long a discourse concerning my selfe, I have not used it heretofore, and I am not like to offend againe in the same kind, it is but once, and your Lordships will consider the occasion.

The second is humbly to intreat of you, that where you know their is one and the same God worshiped, one and the same faith imbraced, one and the same spirit working love, and causing an unblameable conversation without any offence to the State, in your brethren, that in all these concurre with you, you will not suffer them (for Ceremonies, and things to you indifferent,

but

but not to them but burthens, which without offence to the State, or prejudice to the Churches, you may take off if you will) to be thruſt out of the Land, and cut off from their native Countrey, for if you thus ſhall wound the conſciences of your brethren, you will certainly offend, and ſinne againſt Chriſt.

FINIS.

56609